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ber of victims required and the places where they would be found. People then went to look at the place indicated for the number of victims fixed by the *tau'a*. If the victims designated had not been found at the place indicated by him he would have been regarded as an impostor and no longer a *tau'a*. But the natives say that he was never mistaken.

A priestess possessed by a god or demon (*etua hooku*) made the same evolutions. If she took in her hand a *hoto* (pointed stick of ironwood), it was a sign that human victims were necessary. If she took nothing but a piece of sugar cane, it was a sign that they were not necessary. She wore nothing upon her body but a waist cloth. Relatives could prevent her from making these excursions or evolutions by hiding her loin cloth, thus leaving her entirely naked.

The Sanctity of a Tau'a

The sanctity of the *tau'a* was greater than that of any other member of the tribe. When he was possessed, or when he died, the whole tribe was under a ceremonial *tapu*, which required that no work be done, that no one circulate in the valley, that no fire be lighted, and that no one anoint himself which coconut oil nor with saffron. His great sanctity may easily be understood when one considers that the living man himself was regarded as a god, at most times being called *atua*, god. According to Père Siméon, even the shadow of his house was *tapu*. When a *tau'a* died on Fatu Hiva, his house and all his possessions were burned. His body was so sacred that it could not be touched by anyone. Hence it was not treated and mummified, as other bodies were, but was carried on a bier to a cave in the mountains and there left to decompose. Mr. Linton has given me some interesting examples of the way in which property could be rendered *tapu* by naming it after a *tau'a*. This custom, discussed under Names, made it possible for individuals or a group to restrict a piece of property by giving it a sacred name that belonged to them, thus consecrating the property to themselves. Garcia (14, p. 52) speaks of one *tau'a* on Nuku Hiva, who at his death made red a *tapu* color—thereafter all red things were sacred to him, even fruits and animals.

Private Life of a Tau'a

The evidence of modern informants as to whether *tau'a* married and had families is conflicting. According to some they were allowed to have nothing at all to do with women; others say that they associated with women, when not functioning ceremonially, but had no children; while still others say that intercourse with women was *tapu* only during the performance of rites, but that during the rest of the time *tau'a* might have a family life exactly as did every other member of the tribe. The rules or customs regarding this may have varied in different places. Certain it is, from various sources of evidence, that some *tau'a* had wives and children. The family of a *tau'a* on Nuku Hiva is described by Stewart

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this association. Thus all of the possessions of chiefs or priests were *tapu*. Likewise all the paraphernalia associated with the sacred place and with worship was *tapu*. (The *tapu* of sacred places is described under Sacred Places of Sepulture and under Sacred Precincts.)

Sacredness of Things

Colors were *tapu* in certain bays and on certain islands, apparently as a result of some priest having declared them sacred to his spirit before his death. (See 14, p. 53). All objects of that color were then *tapu*. The games of stilt-walking and javelin throwing, and the blowing of the conch shell, were forbidden to women.

The offering of first-fruits grew out of a *tapu* of sacredness. The removal of a *tapu* from a catch of fish which released the catch, making it free to be eaten by the people, was accomplished by offering a part of the catch to the gods—this offering of first fruits removed the *tapu* on the catch. Before eating a meal, natives always offered a little food to their ancestral spirits. In the story of Kae there is an account of hunting doves (*kuku*) in the mountains. The first dove killed by the men and women who were hunting was not eaten but was set aside, being *tapu*.

Making Tapu

It was in the power of the priest at the tribal temple to restrict, by making sacred, men, animals, houses, land, or any other thing. For example, if a man had a knife that he desired to be made sacred, he could take it to the priest at the temple who would consecrate it for him (19). Whether this was done by means of a ceremony or otherwise is unknown to me, but it seems probable that it was merely a matter of putting the object to be consecrated in contact with some sacred object, such as an image. Anything that had been cut with a knife, that had been made sacred in this way was *tapu*.

Similar to this manner of restricting persons or things by means of consecrating them was the practice of establishing ownership by giving a thing a sacred name. A man could *tapu* anything to himself either by calling it his head or by giving it a sacred name, that was his personal property. Closely related to this was the custom already mentioned by which inspirational priests sometimes declared certain things *tapu* at the time they died. One priest on the occasion of his detah on Uu Pou declared that long hair should be thereafter forbidden for the women of his tribe. Another priest on Nuku Hiva at his death declared that everything red, whether dress or food, was sacred to that priest's spirit and could not be worn or eaten by the common people.